

**IN SEARCH OF AN INTEGRAL EDUCATOR-SELF.** We enhance prospects for operating at our educator best when we deliberately and intentionally embrace a culturally- and contextually-responsive *action researcher stance*. This involves constantly engaging in systematic data-grounded inquiry as a resource for critically- and creatively-reflective cycles of educational planning, development and improvement. This evidence-framing dialogue with self as educator—vis a vis one's students and what the *educational success vision and context* is summoning from us—fosters ethical practice and inclusive excellence.

For any research process, validity issues are pivotal. **To what extent are we observing/measuring/ discerning what our knowledge claims declare?** Ethical practice and inclusive excellence commands us to deepen our awareness of "*interpersonal validity*" as a critical, yet severely underdeveloped, complement to other more conventional forms of validity. This includes the soundness and trustworthiness of understandings warranted by one's uses of the SELF vis a vis one's uses of educational tools, techniques and strategies. To what extent are you looking and actually seeing; listening and actually hearing; touching and actually feeling? How do you know and who says so?

**FOUNDATIONAL EDUCATOR RESPONSIBILITIES.** Identify the array of salient and impactful diversity dimensions in a given context. Then, design and implement processes that will *appropriately and effectively* challenge, engage and support the full spectrum of students. Most notably, how responsive and broadly engaging are your curricular, cocurricular and instructional processes and practices? To what extent do they reflect hearing and heeding the voices of all students in full voice and to what extent would which students agree with your self-assessment? How do you know?

To move beyond do's-and-taboos checklists, we must dynamically scan, monitor and read *CONTEXTS*—relational, situational and spatial/ geographic—both within as well as beyond the classroom. Like other social relations, it matters WHO is carrying WHAT and HOW in determining the extent to which educational opportunities and development processes will be embraced as a resource, rejected or suspiciously tended to in perfunctory ways. Dynamic awareness and knowledge of the social topography, *vis-à-vis* one's own and others' boundaries, lays the groundwork for working the borderlands (communications free-flow zone) and ultimately for engaging in appropriate border-crossings. These are necessary prerequisites for border-spanning communications, service and leadership for the greater good.

**EMERGING AN INTEGRAL EDUCATOR-SELF: AN ACTION RESEARCH AGENDA.** My evolving quadrant model offers the beginnings of a holistic educator framework for calibrating and cultivating self as responsive instrument. Crafted from the vantage point of an individual educator, the model builds upon Ken Wilber's *Integral Quadrant Model*. My work focuses on the most underdeveloped and untended dimensions of an integral model: notably, the interconnections among interior environments, both the individual and the collective. Moving beyond the typical "flatland" frameworks, I have mapped my self-as-instrument concepts across the 4 quadrants, e.g., unilateral self-awareness in the upper left quadrant and multilateral self-awareness, in the lower left.

My model offers a framework of sensitizing concepts and questions for mindfully scanning, tracking and monitoring WHO factors—notably, the *human systems dynamics*. These items speak to the multiple dimensions of diversity that live in the interpersonal interface among human beings: e.g., the educator and those who are educated; the information-providers and the information-seekers.

As you move into a new educational context, the sensitizing concepts and questions associated with each quadrant provide the beginnings of a comprehensive self-assessment framework, with heads-up alerts, for checking in with ourselves. Such assessments need to occur before, after and during the education process in order to check out one's self-in-action while being and doing self. Most importantly, what are the relevant assets and resources in your **Educator Portfolio**—professional, intercultural, interpersonal, intrapersonal—as well as your needs, challenges, blankspots and blindspots? What is the status of your *forcefield of preparedness and readiness* for the sociocultural context as well as the tasks embodied in the educational development agenda before you? Who says so and how do you know?

# Calibrating and Cultivating An Integral Educator-Self As Responsive Instrument

Agent/Actor Vantage Point/Stance	Interior Environment	Exterior Environment
<b>Individual</b> Standing in one's own vantage point/ perspective (self-empathy)	<b>Inside/In</b> <b>Self-to-Self/Inward</b>  <b>* Self-Awareness *</b>  * What is my vision of who I <i>be/am</i> becoming calling for from me—unilateral self awareness? * How am I showing up in my own intrapersonal world of self? * WHO AM I?  <b>* Subjective*</b>	<b>Inside/Out</b> <b>Self-to-Self/Outward</b>  <b>* Education Task Management *</b>  * What is the situational context--the teaching/learning agenda--calling for from me? * How am I showing up in that educational context and related tasks? * WHAT MATTERS?  <b>IG * Behavioral *</b>
<b>Collective</b> Standing in the perspectives/vantage points of multiple relevant collectives and reference groups	<b>WE</b>  <b>Outside/In</b> <b>Self-to-Others</b>  <b>* Social Awareness *</b>  * What is the sociocultural/relational context calling for from me—multilateral self-awareness? * How am I perceiving others as perceiving/receiving me showing up in a world of many We's and They's? * What cues and clues telegraph the message “one of us” versus “not one of us”—however, US-ness is defined? * WHO BELONGS? WHO MATTERS?  <b>*InterSubjective/Cultural*</b>	<b>IGS</b>  <b>Outside/Out</b> <b>Self-to-Systems</b>  <b>* Relationship/Process Management *</b>  * How is the educator interfacing and engaging with the collective intentions and diverse sociocultural orientations organized and manifesting in the world in ways that impact their implementation of the teaching/learning agenda? * For and with whose rhythms and ways of being, doing and engaging is the educational system congruent—a <i>mirror</i> vs a <i>window</i> experience? * WHOSE AGENDA/PRIORITIES MATTER? WHO AUTHORIZES/DECIDES—AND HOW?  <b>* Social Systems*</b>

NOTE: Adapted from my chapter in the Sage *Handbook of Social Research Ethics*, 2008